

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—Psalms.

No. 30, Vol. XXXIX.

Monday, July 23, 1877.

Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE JOURNEY OF THE PIONEERS TO THE MOUNTAINS. THEIR FIRST SIGHT OF THE PROMISED LAND.

(By Edward W. Tullidge.)

They reached Independence Rock on the 21st of June, and the South Pass on the 26th.

Several days later they met Major Hartia, who had traveled through Oregon and California for twenty five years. He spoke unfavorably of the Salt Lake country for a settlement.

Next day Col. Bridger came up. He desired to go into council with the Mormon leaders. The Apostles held the council with the colonel. He spoke more favorably of the great basin; but thought it not prudent to continue emigration there until they ascertained whether grain would grow there or not. He said he would give a thousand dollars for the first bushel of wheat raised in the valley of the Salt Lake.

At Green River they were met by Eldon Samuel Brannan from the Bay of San Francisco. He came to give an account of the Mormon company that sailed with him in the ship *Brooklyn*. They had established them-

selves two hundred miles up the river; were building up a city, and he had already started a newspaper.

They were several days fording Green River. Here the pioneers kept the 4th of July.

The Mormon battalion now began to reinforce the pioneers. Thirteen of these soldiers, returning from the service of their country, joined them at Green River, and reported that a whole detachment of 140 were within seven days' drive.

As the pioneers approached the valley of the Great Salt Lake, the interest became intense. The gold finders of California, and the founders of the Pacific States and Territories generally, had but a fever for precious metals, and were impelled westward by the migrating spirit of the American people; but these Mormon pioneers were seeking the "Pearl of Great Price," and their thoughts and emotions, as they drew near the Salt Lake Valley, were akin to those of the Pilgrim Fathers.

as they came in sight of Plymouth Rock.

During the last days of the journey, President Young was laid up with the "mountain fever," from which he did not fully recover till on the return trip to winter quarters.

After passing Bear River, a council of the whole was called, and it was resolved that Apostle Orson Pratt should take a company of about twenty wagons, with forty men, to go forward and make a road. Twenty-three wagons started the next morning.

A few simple but graphic passages from the diary of Apostle Woodruff, will illustrate the entrance of the pioneers into the valleys of Utah, better than an author's imagination.

"July 20th.—We started early this morning, and stopped for breakfast after a five miles' drive. I carried brother Brigham in my carriage. The fever was still on him, but he stood the ride well. After breakfast we traveled over ten miles of the worst road of the whole journey.

"21st.—We are compelled to lay over in consequence of the sick.

"22d.—Continued our journey.

"23d.—We left East Cañon; reached the summit of the mountain, and descended six miles through a thick-timbered grove. We nooned at a beautiful spring in a small birch grove. Here we were met by brothers Pack and Mathews from the advance camps. They brought us a dispatch. The brethren had explored the Great Salt Lake Valley, as far as possible, and made choice of a spot to put in crops.

"July 24th.—This is one of the most important days of my life, and in the history of the Church of Jesus Christ of Latter-day Saints.

"After traveling six miles through a deep ravine ending with the cañon, we came in full view of the valley of the Great Salt Lake; the land of promise, held in reserve by God, as a resting place for his Saints.

"We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest view that we had ever seen till this moment.

Pleasant thoughts ran through our minds at the prospect that, not many years hence, the house of God would be established in the mountains and exalted above the hills; while the valleys would be converted into orchards, vineyards, and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of the nations.

"President Young expressed his entire satisfaction at the appearance of the valley, as a resting place for the Saints, and felt amply repaid for his journey. While lying upon his bed, in my carriage, gazing upon the scene before us, many things of the future concerning the valley were shown to him in vision.

"After gazing awhile upon this scenery, we moved four miles across the table land into the valley, to the encampment of our brethren who had arrived two days before us. They had pitched upon the banks of two small streams of pure water and had commenced ploughing. On our arrival they had already broken five acres of land, and had begun planting potatoes in the valley of the Great Salt Lake.

"As soon as our encampment was formed, before taking my dinner, having half a bushel of potatoes, I went to the ploughed field and planted them, hoping, with the blessing of God, to save at least the seed for another year.

"The brethren had dammed up one of the creeks and dug a trench, and by night nearly the whole ground, which was found very dry, was irrigated.

"Towards evening, brothers Kimball, Smith, Benson and myself rode several miles up the creek (Ogry Creek) into the mountain, to look for timber and see the country.

"There was a thunder shower, and it rained over nearly the whole valley; it also rained a little in the fore part of the night. We felt thankful for this, as it was the generally conceived opinion that it did not rain in the valley during the summer season."

How well this arrival of the pioneers into their "Land of Promise," illustrates the character of the Mormon people. Empire founding on the first day; planting their fields before rest

or dinner. Rain on the day of Brig. | Already had his vision begun to be
ham's arrival, a miracle of promise! | fulfilled!

[TO BE CONTINUED.]

SPECIAL CONFERENCE AT PROVO, UTAH TER.

The special Conference called at Provo for the purpose of more completely organizing the Stake of Zion at that place, convened at 10 o'clock on Saturday morning, June 2.

On the stand were President John W. Young, Elders John Taylor, Erastus Snow, Franklin D. Richards and George Q. Cannon, also Bishop Smoot and many of the Bishops of Utah County.

The services commenced by the choir singing the hymn—

O God, our help in ages past.

Elder Erastus Snow offered prayer.

The choir sang the hymn—

The time is nigh, that happy time.

Elder Erastus Snow was the first to speak, occupying most of the time. The Gospel, he said, was designed to enable man to make the best use of the gifts with which he was endowed, and to develop him mentally and physically, even until he arrived at the full stature of the measure of the Lord Jesus. We were told that all things were written for our profit and learning. When we considered all that had been handed down to us from the fathers who slept, as contained in the Bible, Book of Mormon, and that which had been revealed to and written by the Prophet Joseph Smith, the counsels and teachings of President Young and the Elders of Israel generally, many of whom were of the humblest walks of life, all speaking from time to time under the inspiration of the Holy Ghost, as well as our witnessing oft-times the manifestations of the providences of God in behalf of his Saints, what manner of people ought we to be? The fact that the end drew nigh and the time of the harvest was near, indicated the magnitude of the work to be accomplished. The Lord had gathered us into these sequestered vales to teach us of his ways, that we might be pre-

pared to live and to stand in holy places; whilst the other angels spoken of in the Revelations of John, would go forth to reap down the wicked, who too would be gathered, but instead of being gathered as ripe wheat into the garner, they, according to the vision, were to be gathered as grapes to the wine-press outside of the city, there to be trodden in the wrath of Almighty God. We were permitted to occupy our possessions in comparative peace, yet the Lord suffered the wicked to follow us and to revile and persecute us; this, however, was the means by which the Saints would be tried and perfected. The only real hinderment that could overtake us in accomplishing this work lay in our own worldly-mindedness, our unbelief, our fault-finding and unjust criticisms, our lack of charity and brotherly kindness, and consequently our lack of union. It was apprehended that instead of devoting ourselves to cultivating the graces of the soul, too much attention and importance was paid to outward adornments, and thus the faith of many was endangered. It was the duty of the Elders to impart words of advice, to restrain excesses, to discountenance evil, to guide and direct in the paths of virtue and right; and it was the duty of the people, both old and young, to regard their instructions and admonitions. God was no respecter of persons; he had no desire to exalt one above another, where persons were equally deserving. Those who were blessed in earthly things above their fellows were required to be correspondingly more prudent and careful in the use of their substance. Riches were an injury to those who made an unwise use of them, but to the good and the wise property was a great blessing, contributing to convenience and comfort, as well as enhance-

ing the interests of the work of God on the earth. If condemnation lay at the door of the rich, it was not because they were rich, but generally because the affections of the heart became so engrossed with the things that pertained only to this world, that through the unwise and improper use of the same, little if any desire was cherished to subserve the interests of the work of God and of his people. The poor on the other hand were frequently tempted to desire and covet things which they never earned belonging to others, things which in many instances they were not deserving of. It was said that the idler should not eat the bread of the laborer. Worldly things as well as heavenly things were rewards of faith and diligence. Many were mistaken in supposing that the United Order was going to exalt the poor by pulling down the rich, making all men equal in the possession of worldly goods, this idea accordingly had been premised on that passage of scripture referring to the distribution of the means by the disciples according, it was said, "as every man had need." As the necessities of men varied according to the number of their families, and other circumstances by which they were oft-times governed, it was obvious that equality as far as an equal possession of property was concerned was not known among the former-day Saints. And again, when the distribution spoken of had been made to supply immediate necessities and after the several portions of the substance had been expended, where were the people to look for more? Such an order of things could not last long, its existence could only be a question of time. But such was not the order

the Apostles wished to establish, neither was it the kind of order the Nephites had among them, nor was it a type of the order which the Lord sought to establish among the Latter-day Saints. Leading features in this holy order of heaven were industry, economy, frugality, and prudence; and therefore to confer real and lasting benefits upon individuals would be not to take from those who had accumulated much and give to others to waste who knew not how to take care of it; but rather to create labor, mental and physical, pursuits of industry and skill, and place all in a position to raise from the elements and manufacture from the raw material the necessities and conveniences and comforts of life. By thus affording male and female the opportunity to use their talents and their hands with profit to themselves and others, we became producers as well as consumers, and in but a short time all would be able to assist instead of having to be assisted.

Elder Geo. Q. Cannon occupied the short time remaining, treating on the education of the youth. While he was ever in favor of intellectual development, he strongly urged fathers to afford their sons such training as would make them self-reliant, and above all not forgetting, by example as well as precept, that moral training which fitted them for honorable citizenship in the Church and kingdom of God. He desired parents to make confidants of their children; it was a means by which they would avoid many indiscretions, and be more readily influenced for good.

After singing by the choir, Elder F. D. Richards offered the closing prayer.

[TO BE CONTINUED.]

"ABOVE THE LAW."

One of the false as well as most frequent charges against the "Mormons" is, that they are generally hostile to the law. If the statements made by their enemies are to be be-

lieved, the people who made Utah and brought it under the dominion of the United States, are in a chronic state of rebellion against the Government. It is supposed that they came to the

mountains to set up an independent commonwealth, antagonistic in its spirit and intent to the nation which had failed to protect its people from mob violence and religious intolerance.

The cry of "rebellion" has been raised against the "Mormons" whenever any renegade official wished to cover up his ill-doings in this Territory, or any company of sharp speculators smelt an opportunity to make money by fat contracts. It is amusing, when reading the comments of eastern papers on Utah affairs, to note the manner in which they allude to the lawlessness of the "Mormons" as a well known and settled fact.

The truth is, there is no community in the United States who have a greater respect for constitutional law, good order, and national and local authority, than these same maligned "Mormons." To begin with, obedience to the law is one of the tenets of their faith. This is inculcated in revelations which they hold sacred. Here is a quotation from one of them :

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

And again :

"Therefore I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil."

Then, the people who compose the community which has redeemed this once desert waste, are naturally law-abiding. They have been mostly gathered from countries where the law is paramount, not only in theory but in fact. Their frugality, industry, combination in labor, and quiet tenacity to principles they hold to be true, are incompatible with turbulence and lawlessness.

No instance of rebellion can be cited against them, and no infraction of law on their part can be substantiated. The "Mormon rebellion," as it is called, was simply resistance to an armed body of men who attempted to march into the Territory, singing ribald songs burdened with boasts of intended outrages upon women and

threats of violence to leading men. No notice of any kind was served upon the then Governor of the Territory that they were ordered here by the Government, no official intimation was given that he was superseded. To the people of Utah those troops were simply a formidable and threatening mob, until word came from Washington, and then they were permitted peaceably to enter our borders.

"But there is the violation of the anti-polygamy act." Yes. A law plainly unconstitutional and therefore void. A law framed purposely against a religious tenet and practice which had been established for years. The "Mormon" marriage system was not instituted in opposition to that statute, but the statute was enacted in illegal hostility to that "establishment of religion."

"But do not your public speakers declare that they are *above the law*?" In the sense in which all citizens should understand and act upon the sentiment, Yes. In the nonsense of its application by our traducers, No. The only way in which we strive to live above the law is by acting so that the law has no valid claim upon us. No man or woman is under the law who keeps it in letter and spirit. They who violate no law occupy a higher place than any enactment. It cannot reach them. They, only, who place themselves under the law by infraction of its provisions are within its grasp or in danger of its penalties.

There may, possibly, be individuals among us who are liable to the law and in fear of its terrors. But this cannot be said truthfully of the community. On the contrary, the masses of the people who built up this Territory, with their leaders, entertain the highest respect for all actual laws, human and divine, and in every country in which they may sojourn, their faith, instincts and inclinations lead them to observe the regulations peculiar to the locality, whether they deem them wise and just or foolish and oppressive. They have endured abuse, without resentment, violence without retaliation, and horrible persecution without resistance. Though unaided by a Government which

should have secured to them the rights of citizens, as soon as they reached this asylum by the borders of the Lake they unfurled the Stars and Stripes to the mountain breezes, and sought at once to secure national recognition as a new State of the Union. They have never rebelled; they have never repudiated the Constitution;

they have never inculcated or yielded to the spirit of revenge; but in their past trials and their present prosperity, using the phrase in its proper meaning and intent, it can be far more truthfully said of them than of most people in this nation, that they live above all constitutional law.—*Deseret News*.

THEOLOGY OF THE LATTER-DAY SAINTS.

BY ELDER E. F. CUMMINGS.

The religion and theology of this remarkable sect are much more profound and philosophical than is generally supposed. Owing to the great prominence of one or two principles of their religion, which almost completely monopolize the attention of the public, general information upon the seemingly less prominent though equally vital portions of their philosophy has not yet been disseminated.

They accept as true that portion of Plato's philosophy which treats of the pre existence of man as an intelligent entity, in a state which the great Greek poetically called "the garden of the gods." In that stage of existence man was a passive being. Having never experienced pain or sorrow, he knew not joy or happiness. Nor could he be taught these things in any other way than by experience, a self-evident truth.

It was not in accordance with the economy of the universe that these organized intelligences should remain in this embryotic state. Eternal progression, the mainspring of that economy, required an advance, a transition, a birth into a higher sphere. Earth life is that next higher stage of existence, merely another landing on the staircase of eternal progression.

Being a people who believe in the Bible, literally interpreted, they believe that when Christ comes to usher in the millennium, the faithful man will, according to scriptural promise, be crowned a king and a priest, to reign as such with Christ during eternity.

Hence arises the question, where are kingdoms and congregations for

so many to be obtained? and the answer is that the man will be constituted a king and a priest over his own progeny. His family circle will constitute his nation of subjects, his congregation whom he will teach and preside over. It may not number more than a few souls at first, but it will increase in time to hundreds, to thousands, to millions, to myriads of intelligent creatures, each of whom must at some time pass through an earth-life as mortals are now doing, and when the portion of this earth which Christ will give to each worthy man for his home, his inheritance, his family domain, becomes too small to accommodate the rapidly increasing numbers of the patriarch's tribe or family, that patriarch will obtain power to launch out into illimitable space, take of the inexhaustible stores of material which space contains, of which he will form or create a new planet, star, or world, populating it with his own progeny.

Thus, at the coming of Christ, Abraham, as a resurrected being, will take his place as king or ruler over the Jewish race, which sprang from his loins, who will all be resurrected, either at the beginning or end of the millennium, and all will dwell in the land of Canaan, as that portion of this globe was given to Abraham for an everlasting inheritance. When he commences his reign thus, the millennium will have dawned, the earth will have advanced to that stage of existence which Plato termed the "garden of the gods." Satan being bound, pain and sorrow will not be known, and the children or intelligent entities born or organized under these

conditions will be precisely in the state that human spirits were previous to their birth into earth life, and when Abraham shall have *learned* enough of the laws which govern the universe he will have *power* to create a world precisely as this was created, for the benefit of his progeny, just as God created this for the benefit of us, his

children. Knowledge is power among Gods as among men. Knowledge is the perception of truth. Truth, that difficult word to define, over which so many philosophers have been puzzled, is simply *the relation which things bear to each other*. Let the definition be pondered a moment and it will be acquiesced in.

[TO BE CONTINUED.]

There is a fatal term in modern speech—a term which beneath the livery of a Christian conceals the cloven foot of quite another character—and that phrase is a "Business transaction." As in the old Empires there were Temples in which, and times when offerings to the goddess of some vice became a virtue, so in our days there is a divinity called "Business," by whose altar the common conscience is put aside, and that becomes a part of commerce which, at some other place or time, would be called robbery.

GROWTH OF THE EARTH.—It is startling news which Mr. Proctor has just communicated to us. The earth has not done growing yet, though it is old enough to have reached its time of stagnation. It feeds on meteors, and these must, of course, at least increase its bulk. Few people have imagined that the earth is eating every day, and that by the end of a year it has taken no less than 400 000 000 meteors into its constitution. He says that the shooting stars are simply meteoric stones falling to the earth, and that they are falling at the rate of more than a million a day. But there are small signs of obesity in our globe as yet, because these 400 millions a year would need to go on falling for millions of years before another foot can be added to the earth's diameter. By that time, it is probable that the earth will have come into collision with one of those blazing suns which now appear periodically in the heavens and go out suddenly when they have ceased to combust. That is the way science now arranges the end of the world. It is to be a railway collision, and a conflagration on a large scale.—*Sussex Daily News*.

A LEGEND OF THE TALMUD.—While a master of the law was one day engaged in instructing his pupils his two sons were stricken down in death at home. When he had returned from the academy he inquired of his wife who met him, with the usual greeting "Where are the children? I missed them in their accustomed seats to-day." She replied that perhaps they had loitered on the way. When the goblet of wine had been poured out, the taper lighted, and the customary benediction said, she urged him to sit down and take some nourishment after the fatiguing labors of the day. "It is strange," he remarked, "that the children should remain away so long, and you seem pale and troubled; tell me, I pray thee, what is it that troubles you?" "Truly, master," she replied, "I am troubled, and sorely need thy counsel. A little while ago a friend brought me two jewels—bright, pure, clear, priceless jewels—to preserve for him, but to-day, when you were absent, he returned and claimed his jewels, and I know not what to do; tell me, master, I pray." "A trust is sacred; they shall in no wise be withheld." "But I love them dearly," she replied, "and so do you." A chill of fear crept into the heart of the father, and a pallor upon his cheek, and when the mother saw that her meaning had been understood she took him by the hand, and, leading him to the chamber, showed him there their two jewels cold and lustreless. His breast heaved with anguish as he stood there, speechless with pain, but the noble wife, turning to him, said: "Did'st thou not tell me that a trust was sacred, and that the jewels must not be withheld?" He saw full well her meaning, and, turning reverently his eyes to heaven, he exclaimed: "The Lord gave and the Lord has taken away; let the name of the Lord be praised."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 23, 1877.

JESUS AGAIN.

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THE pertinacity of the Christian sects is truly wonderful, and their apparently wilful ignorance past all comprehension; they have all the facilities for understanding, all the opportunities that can be asked are within their reach, but the fetters of creed, of custom, of sect, seem to clank with so much noise, that "the voice of the charmer is not heard, charm he never so wisely." It does appear that while professing to accept Jesus, they only do so in a partial sense, and with very many reservations. He may have been baptized—but then; he may have inculcated baptism by precept as well as example—but you know; his disciples may also have followed both precept and example—but as for us? Now this appears to be the veriest cant on the part of sectarianism, and is indeed a practical insult to the character and intelligence of the Savior. If the New Testament is to be believed, he is all—or nothing; he was sent—or he spake not the truth; and those who accept him and his system, must do so unreservedly, and without question or equivocation. The right has not yet been extended to his followers to elect as to which of his teachings or principles they shall accept, and which reject; his teaching is absolute; he is "The way, the Truth, the Life," and "no man cometh unto the Father except by him," i. e., by the way he came; obedience in detail is what he expects, and is what he requires.

Men may in the exercise of their agency, have part Jesus and part Wesley, part Jesus and part Calvin, or part any other sect or name; they may commingle by virtue of the same authority in any proportions they please the ideas of either, or they may reject the whole; they can receive part tradition and part revelation, part Scripture and part commentary, part God's truth and part man's opinion, but honor and consistency require that this shall be all open, uncloaked, easily and definitely understood, and presented for just what it is—an adulterated and perverted arrangement of uninspired authority; as was said in ancient times, "If the Lord be God, serve him; but if Baal, then serve him;" and "no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi, 24). Is not this closely fulfilled by the sects of and in Christendom? They all profess to believe in Jesus, to serve Jesus, to preach Jesus, but analysis demonstrates that they prefer to serve sect, and each so-called minister of Jesus is (as a primary duty,) expected to preach the doctrine of his party

and church, to give the words and acts of Jesus the interpretation of the sect he represents; nay more, the organic acts of most organizations, and the trust deeds of most churches, absolutely forbids the preaching of any doctrine (no matter how Scriptural), unless such doctrine is incorporated in, and considered part of their special faith and creed! A new explanation of Scripture, a revelation harmonizing parts, or throwing light upon dark passages, would be immediately rejected, the more readily if declared to be the result of inspirational power; and as for an inspired man in this our day—the day of education, it would be an insult to every church to suggest the necessity or advantages of immediate and present revelation.

Now we have no quarrel with sectarianism on this or on any other ground, but when we enter their churches and chapels, visit their revival meetings, listen to their teachers, we are always invited to “come to Jesus,” “come to Jesus—just now.” Well now, how shall we come to Jesus, when shall we come, and where? “Oh, come to Jesus,” “he will save you;” “only believe, and you shall be saved.” Yes—how much? how far have we got when we do believe? and what is the extent of our salvation? is it any greater than the salvation devils receive? for they also “believe and tremble” (James ii, 19). Of what value is this belief unless it leads to action, unless it awakens to life, unless it compels attention? When it does this, then faith is worth something, it then becomes of value; but is this valuable faith critical? is it analytical? or rather if it centres on Jesus, does it not enquire, “Lord, what wouldst thou have me to do?” or may be the query comes, “What shall we do to be saved?” and the reply is, “Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts ii, 38). Is a man feeling the spirit of conviction, realizing his need of a Savior, likely to question the terms? to say, “Well, I do not know about this baptism,” “I am not sure that it is essential;” or, if deciding to attend to that ordinance, the minister should enquire *how* he would like to be baptized, whether “by sprinkling, pouring, or immersion,” “he could have his choice,” “the Gospel is an accommodating system,” “man can have it his own way,” is it not likely his convictions would vanish like a dream? This may seem ridiculous, but it is the way of the Christian world, of sectarian churches, of unauthorized teachers!

Some may ask, “But why always talk about baptism?” Simply to be right; this is one of the “first principles” of the Gospel (Heb. v, 12), and in all education it is important that the commencement shall be right. What would be thought of a man who expected to understand English literature, who had only mastered a few letters or all the alphabet, but knew nothing of the processes of construction by which letters become words, words sentences, and sentences books? or who ignorant of the first principles of mathematics, would expect to master Euclid, and solve the problems of that science? So in religious life, in the Gospel system, it is an impossibility to realize its spirit, to enjoy its fruits, only by legitimate means, by attention to detail,” “Except a man be born of water and the spirit he cannot enter into the kingdom of God” (John iii, 5). Now did Jesus know, or do the sectarian churches and sectarian ministers know best? If they conclude that Jesus did and does know, then are willing to be and are baptized, there are more lessons yet in store, many

more than they expect. But in the first place we must hold the religious world to baptism, it appears to be the first ordinance—or principle which they ignore or change, and until they declare themselves in downright opposition to Jesus, to his example, to his teaching, to his command, to the practice of the primitive church, and to the Apostles, ~~we~~ we do not feel inclined to follow them into all the devious paths of error, and the practical apostacy which they exhibit on every hand.

And we want to hear less of this "Come to Jesus," to have less of this "Moody and Sankey" religion, than there is to-day; it has become intolerable, because it is mainly sensational, and because it is making daily a class of sceptics in regard to religious truth in general and particular, men whose blood shall be found on the garments of the churches, and for which they will have to atone in the not far distant future. "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v, 19). When the churches comprehend the position and claims of Jesus, they will have less to say, and more to do; they will realize the force of that Scripture which says, "He that heareth these sayings of mine, *and doeth them*, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, *and doeth them not*, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. vii, 24—27). It is important to thus call the attention of the churches, and of their followers, to their inconsistencies, to their false position, to their fatal errors; not probably that they will repent, but "this is a day of warning, if not of many words," and it is in the Christian churches, in their dogmas, and in their ministers, that there exists the greatest hostility to the system, and doctrines, and teachers of Christ; they are the practical apostates, the founders of infidelity, the deniers of the Savior, and the enemies of his Gospel. Would that it were otherwise; would that they were the champions of truth, and the heralds of salvation to a fallen world; then indeed would Jesus, who "learned obedience by the things which he suffered, and being made perfect," continue to be "the author of eternal salvation unto all them that obey him" (Heb. v, 9).

H. W. N.

NOTICE.—There will be two more companies of emigration this season—the first will sail on the 19th of September, and the second and last on the 17th of October. There is ample time for the Saints to prepare for either, but the earliest have the better chance after arrival to locate themselves for winter. This change of date is owing to S.S. arrangements beyond our control.

APPOINTMENTS.—Elders F. S. Richards, Thos. Lockyear, and John McCarthy, are appointed to labor in the London Conference, under the direction of Pres. Wm. Paxman.

ABSTRACT OF CORRESPONDENCE.

The following is from Elder Samuel Claridge, Leighton Buzzard, July 9th:—

"I held meeting here for the first time yesterday, in my brother's big barn. I think there were nearly 300 very respectable people present, who listened with great attention, so that the "Mormons" form the subject of conversation with the Leightonians to-day. I hold forth again next Sunday."

Extracts of a letter from Elder W. W. Burton, Ogden, Utah, June 6th:—

"The appointment of brothers Peery and Herrick seems to give general satisfaction, and they seem to be working with a will organizing and preaching to the people. They have been out four or five days per week in connection with Prest. F. D. Richards, traveling round the county, and all appear to have a good time generally. Within the range of my recollection, I knew of no man dying in Ogden who has received so much attention and respect from both Saints and outsiders, as brother Walter Thompson. Stores all closed, and business generally was suspended. All railroads stopped operations, and not even a whistle was to be heard. Our city officers donned their crape and went into mourning, and the "Stars and Stripes" floated at half mast at the City Hall. All the city seemed to mourn the loss of a friend, and a good and long tried public servant."

HOME CORRESPONDENCE.

Basingstoke, Hants, July 14, 1877.
Prest. Jos. F. Smith.

Dear Brother,—As you will see by the above address, brother Street and myself are now in the north part of Hampshire, and we intend traveling through Berks, Wilts, and Oxon. But we purpose (D.V.) to leave the past traveled routes to some extent, and to do a little trespassing in our search for the honest, if any there be. I should take it as a favor if you could refer me to any person who could furnish me with the addresses of any Latter day Saints who live in the west part of Wiltshire, the east part of Gloucestershire, and the southern parts of Northampton and Warwick, or if any would forward such to 20, Bishop's Grove, Ball's Pond Road, Islington, London, N. Since I have been in the country, I have been entertained a few times by strangers, and I have faith that I shall be again; but if in our journeyings we were to travel to any considerable distance (over a day's journey,) from our own district, it would be handy, as a last resort, to know where to run to for necessity.

Brother Street and myself are feel-

ing well, and anxious to be "up and doing," although the weather is wet, and such as will prevent us from holding open-air meetings for a day or two.

Accept our love, and praying God to bless you and all at "42" Believe me to remain your brother and co-laborer,

JOHN H. MILES.

Morley, Yorkshire, July 15, 1877.
Prest. Jos. F. Smith.

Dear Brother,—You will be gratified to learn of the enquiry manifested in the Leeds Conference in regard to the principles of the Gospel. Some four weeks ago the Saints turned out to an open-air meeting on that pleasant resort for the public, known as Woodhouse Moor, Leeds. The speakers were Prest. W. W. Taylor, and Elders W. H. Branch, and C. Abbott, Prest. of the Leeds Branch. The brethren felt well, while the people were satisfied with the remarks. At the close another meeting was announced for the following Sunday, which gave us a desire to continue them. At the close of our second meeting, a professed minister of the Gospel, with the Bible

in hand, mounted the platform and cried out in a loud voice, "Eternity! eternity! 'If any man preach any other Gospel than that which we (Paul) have preached, let him be accursed,'" to which the Saints replied, "Amen." He said that he had not come to preach baptism, but Christ, and then his tongue was tied, he was scarcely able to speak, and the audience asked him to get down, feeling disgusted at his remarks. This gave the Saints great encouragement, and Elder Abbott announced another meeting for the ensuing Sunday, when we had the pleasure of listening to an eloquent address from Elder C. D. Evans. The audience numbered upwards of two thousand people, who for about forty minutes paid the utmost attention. A great many came out to meet him in discussion that evening, but gladly retired without saying a word, or even asking a question.

Elders Evans and Branch are holding open-air meetings continually to large audiences. I have had the pleasure of attending several of these out door meetings already, not only on Woodhouse Moor, but at Dridlington, Morley, and Wrenthorpe, which were all largely attended. We are adopting the plan of newspaper advertizing, and in some instances employ the bellman at a trifling cost. There has not for years been manifested such a spirit of enquiry concerning the principles of the Gospel. You will, I trust, pardon me when I state that I felt in no small degree elated the other day on hearing several of our citizens, and gentlemen of no ordinary ability and learning,

remark that the most able religious discourses they ever listened to in Morley, were delivered by Elder Evans. He has addressed three open-air meetings in Morley already, and should the weather permit, we are going to hold another to-night—subject: The "Book of Mormon." We are looking for good times to-morrow night at Mirfield. Elders Branch and Ashworth paid a visit to that place last Wednesday, and before they returned, resolved to hold an open-air meeting, although these two brethren had to fast from the time they left Morley till they returned at half-past eleven at night; we had all retired when they arrived, but I soon opened the door and bid them welcome, and provided for their wants the best I could. Elders Branch and Ashworth reported a splendid time at the above named place. Finding themselves without their hymn books, they purchased a number of Sankey's, which they distributed among the audience. The bellman went round and gave out that two gentlemen from America would preach in the open air, and the people concluded it would be another "Sankey and Moody," but all found out before they got away.

One thing that makes our meetings better, and the spirit of the Lord to be felt, is that brother Starkey and the sisters of Morley, together with brother Hirst, of Kirkamgate, and sisters, are always ready, and will be the first in the rank to sing the songs of Zion in our open-air meetings.

Your brother in the Gospel,

ELIJAH SPRAY.

FOREIGN CORRESPONDENCE.

New York, June 24, 1877.

Prest. Jos. F. Smith.

Dear Brother,—After a somewhat boisterous voyage for this season of the year, we arrived in New York at 2 p.m. yesterday, as well as could be expected after the severe sea-sickness some had to endure, otherwise all is well. We had no difficulty in passing the doctor, nor did we suffer any in-

convenience with the custom house officers.

Brother Staines is as prompt as ever, and was on hand to assist at proper times and seasons. We leave New York to-morrow at 5 p.m.

Everything thus far has gone well with us on our journey, and we pray for like blessings to attend us on the remainder. All are prompt and appa-

rently very ready to put in practice the counsels imparted. We are thankful for the privilege of returning home with such a willing company of Saints.

Captain Jones, officers and crew, (not forgetting Mr. Smith, our steerage steward,) treated us with the greatest civility and kindness. One of the good wishes we have for them is, that they may pilot thousands of the Latter-day Saints across the mighty deep.

Eliza Hill and daughter will remain in New York for a time, as the expected money is not to hand for their railway fares; all the rest will go through with the company, as the looked-for money has been received by brother Staines. We shall also have one returning missionary from this vicinity, and one or two emigrants who will accompany us to the great American Desert, that we have made and love to cherish as our home.

Kind love to all at "42." Yours in the Gospel covenant,

D. K. UDALL, Prest.

Logan, Utah, June 26, 1877.

Prest. Jos. F. Smith.

Dear Brother,—Enclosed please find draft favor of Enoch Stone's wife.

This brother Stone came from Nottingham last September with only one shirt besides the one he had on, and

all the clothes he had on was not worth over five dollars. He told me he had come to do just as I told him, and he has done so ever since that time till the present, and has done well, paid his Tithing to a cent as fast as he earned it, has also clothed himself comfortably, made this money to send for his family, feels splendid, and is determined to help build up the kingdom of God to the best of his ability.

We are working away like a lot of bees upon our Temple and Tabernacle, and a most splendid spirit prevails among the people. We expect next month to commence laying rock, if all goes off well, or as soon after as possible. The cornice is nearly finished on the Tabernacle, and the floors laid, and windows all cased up, and will soon be ready for plastering; and there is very strong talk of us having to go to work very soon to build a Seminary in Logan, therefore you will perceive that we are in a fair way to have plenty to do for some time to come.

My family are well, which I hope is the case with yourself and family, and all at "42." With kind love to you all, I remain as ever, your brother in the Gospel,

GEO. L. FARRELL.

MINUTES OF A DISTRICT MEETING OF THE LONDON CONFERENCE,

HELD AT THE GOSWELL HALL, GOSWELL ROAD, LONDON, SUNDAY, JULY 8, 1877.

Present on the stand—Jos. F. Smith, President of the mission; Wm. Paxman, President of the London Conference; Charles Nibley, of the Liverpool Office; E. D. Defriez, J. H. Miles, J. Noble, T. Lockyear and E. W. Street, Traveling Elders of the London Conference.

A Priesthood meeting was held in the morning, commencing at 10.30. After singing and prayer, the clerk read the minutes of the previous Priesthood meeting, which were accepted. Reports were then given of seventeen Branches, and the London, South Coast, Kent, Bedford and

Reading districts, by President Paxman and Elders Defriez, Miles, Simons, Liney, Bantock, Morton, White, Perry and Armitage in person, and Elders Smoot and Young, by letter. No reports from Essex and the Channel Islands.

The local missionaries then reported their several appointments for June, and further appointments for July were made.

President Paxman then gave the brethren instructions upon outdoor preaching, and other duties as men holding the Priesthood.

Elder Nibley addressed the brethren

upon their duties and the value of the power of the Priesthood.

President Smith spoke upon the ordinances of the Gospel, and of the House of the Lord. Of the divinity of the Bible, Book of Mormon and Doctrine and Covenants; and in plain and forcible language instructed the brethren as to their obligations to God, themselves, each other and the world.

Elder Lockyear bore testimony, and gave a short account of his experience in Zion.

President Paxman adverted to the propriety of trying to extend the circulation of the Journal of Discourses and the STAR.

A door keeper, book agents, and deacons for the day were then appointed. The clerk called the roll—present: of the Twelve Apostles 1, High Priest 1, Seventies 6, Elders 42, Priest 8, Teachers 3, Deacons 9, lay members 6.

After singing and prayer, meeting was adjourned.

2.30 p.m.

Meeting called to order by President Paxman.

After singing by the choir and prayer by Elder Noble, the Sacrament was administered by Elders Simons and Perry.

Elder J. H. Miles said that it was through the channel of the Priesthood that God declared his mind and will to the children of men in all ages of the world, and testified to the restoration of this divine and eternal Priesthood to the earth in our time.

Elder E. D. Defriez referred to the advancement of the nations of the earth in the knowledge of the arts and sciences, but compared the Gospel of Christ with the religions and Gospels of the present day, showing its vast superiority over the perverted and man made systems of the world; dwelt upon the power and blessings of the Priesthood, and testified that no man can receive it unless called of God as was Aaron; also bore testimony to the efficacy of the first principles of the Gospel, and to Joseph Smith and Brigham Young being Prophets of the Most High God.

President J. F. Smith showed how simple, plain and unmistakable were

the principles of the Gospel, the sayings and commandments of the Savior, and his actions throughout the course of his life; affirming that he set the example necessary for salvation and eternal life for the whole world, and his was the only name by which man could be saved, as he was the way, the light and the life of the world. That the plan of life was so plain that the "wayfaring man though a fool need not err therein," and that it would not avail in the hour of God's judgment to plead ignorance of it, by those who had the opportunity of hearing and becoming acquainted with but rejected it during their natural lives. Exposed the fallacy of the doctrine of death-bed repentance, showing the cause of the error, and explained the Bible doctrine of spiritual repentance, and baptism for the dead, quoting from the Scriptures to prove it. Referred to the spirit and power of Elijah, as spoken of by Malachi, and connected this subject with the baptism for the dead, and proved the consistency of this vicarious labor by the vicarious offering of the Son of God. Bore a powerful testimony to the restoration of the only true Gospel by the angel Moroni, as declared by John (Rev. xiv, 6) "which should never be thrown down, nor be given to another people," nor cease its progress until the winding-up scene.

After singing, meeting was dismissed by President Paxman.

At 6.30 p.m. meeting was again called to order by President Paxman, when the choir, led by brother Adams, sang. Brother C. Morton offered prayer.

Elder Charles Nibley compared the doctrines of Christ with the doctrines taught by the sects of the day; showing the great contrast and difference between the ancient and pure gospel and the theories of men. Bore a strong and faithful testimony to the Gospel as restored in the last days, and by comparison identified the principles and ordinances of the Latter-day Saints, as the same as those of Christ and his disciples, with the same offices, power, purpose and spirit. Adverted to the establishment of Zion in the tops of the mountains in fulfillment of Isaiah's prophecy. Read a portion of the 3rd chap. of 2nd

Timothy, and showed that it had its fulfillment in the present age.

President J. F. Smith again addressed the meeting at length, dwelling upon man's utter dependence on God and his spirit, for knowledge and wisdom to worship him aright and to obtain the power and gift of eternal life. Showed that simply faith without works was unavailing. He only was wise, or could find out God, who not only had faith, but would do the will of the Father. The Saints relied upon the injunction of the Savior, "whosoever will do His will shall know of the doctrine," etc. Yet works were no more necessary than faith and the grace of God.

Dwelt upon rewards and punishments, and the just judgment of God in rewarding all men according to their works, and not their pretensions or professions.

Declared that the doctrine of faith, repentance, baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands was the doctrine of Jesus, of his Apostles and of the Bible, and not of Joseph Smith, Brigham Young, or the Saints, only as they espoused them and carried them out in their lives. Christ was the founder and advocate of this plan of salvation, and no man had a right to add to, take from or alter it in the slightest particular. And whosoever did it and taught men so would have

his part and lot in God's kingdom taken from, and the curses written in the Book added unto him. Referred to the building of Temples and baptism for the dead and other ordinances to be performed therein. To the gathering of the Saints from the four quarters of the earth, and the establishment of the kingdom of God in power, and the coming of the son of man, to reign with his people on the earth. Urged the Saints to gather up their genealogies that they might be prepared for the labors before them when they gathered to Zion, and to be faithful and diligent in observing the precepts of the Gospel that they might not only save themselves but be instrumental in saving others. And in conclusion exhorted the Elders to persevere in seeking out the honest in heart, such as shall be worthy of salvation, and blessed them and the Saints in the name of Jesus.

President Paxman bore testimony to the truth of that which had been spoken during the day. Thanked God for the peaceable and excellent spirit which had prevailed throughout, and the brethren for their presence, and also the congregation for their marked and respectful attention.

The choir sang an anthem, and the benediction was pronounced by Pres. Paxman.

EPHRAIM ADAMS,
Clerk of Conference.

UTAH ITEMS.—JUBILEE.—The forthcoming anniversary of the entrance of the Pioneers of July 24th, 1847, into the Salt Lake Valley is to be celebrated by a Grand Jubilee by the Sabbath school children. We know of no more fitting or delightful method of honoring so momentous an occasion.

ANNIVERSARY.—June 27th.—This is a day of sacred memory with the Latter-day Saints, being the thirty-third anniversary of the martyrdom of two of earth's greatest and best—Joseph Smith, the Prophet, and his brother Hyrum Smith, the Patriarch. "The blood of the martyrs is the seed of the Church."

BETTER.—Utah cattle are now in demand in distant markets eastward. The reason of this is that Texas beef animals are as high priced as the Utah ones, with the disadvantage of having to be driven over a difficult and extensive tract of country. In consequence stock from Utah are being driven to Evanston, shipped on the cars at that point, and away to the east they go.

TEMPLE.—The string course, or water table, of the Temple walls, is being laid, adding much to the beauty of the work so far as progressed. Brother Angel, the Church architect, keeps assiduously at work, carefully solving the mathematical problems involved in the design. He has attained to a remarkable degree of proficiency in his line of business, by close study and steady application.—*Deseret News.*